vibrating on the borders of
consciousness, sending
up its motions to be changed into
conscious stuff,
swallowing into its depths impressions
of past
experience as seeds of unconscious
habit and return-
ing them constantly but often chaotically
to the
surface consciousness, missioning
upwards much
futile or perilous stuff of which the
origin is obscure
to us, in dream, in mechanical
repetitions of all
kinds, in untraceable impulsions and
motives, in
mental, vital, physical perturbations and
upheavals^
in dumb automatic necessities of our
obscurest parts
of nature.
But the subliminal self has not at all
this.
subconscious character: it is in full
possession of a
mind, a life-force, a clear subtle-physical
sense of
things. It has the same capacities as our
waking
being, a subtle sense and perception, a
comprehen-
sive extended memory and an intensive
selecting
intelligence, will, self-consciousness; but
even though
the same in kind, they are wider, more
developed,
more sovereign. And it has other
capacities which
exceed those of our mortal mind
because of a power
of direct awareness of the being,
whether acting in
itself or turned upon its object, which
arrives more

swiftly at knowledge, more swiftly at effectivity of will, more deeply at understanding and satisfaction of impulse. Our surface mind is hardly a true mentality, so involved, bound, hampered, conditioned is it by the body and bodily life and the limitations of the nerve-system and the physical organs. But the subliminal self has a true mentality